

in the desert, and the moaning winds would have been his only requiem. You know God had something better for Elijah. You have been saying sometimes, "My prayer has not been answered." Yes, it has. God said, "No," and "no" was better. Elijah's difficulty was that he had had a mountain-top experience, and now he has come to the valley. There was a man who went up on the mountain top. He was transfigured. His face shone as the sun. His garments were bright with light; and he came down into the valley and brought the mountain-top experience with Him. That is what you may do. Bring the mountain-top experience down with you, and you may rejoice, even though it be darkness about you.—*J. Wilbur Chapman.*

Verses 5-8. What a rare picture this is of human weakness and divine tenderness! A man, famished and faint under the broombush of the desert, and God brooding over him motherlike, "giving his beloved sleep," and the cruse of water and the loaf of bread. We catch the same picture again in the life of Jesus at the house of Jairus who, when he raised the little girl from her deathbed, commanded that something should be given her to eat. So Jehovah brings to Elijah twice over the two great natural remedies for wasted tissues and overtired nerves—sleep and food. Nothing is said about prayers or herb teas or sea air or rebuke, but just sleep and food. Hear it, ye men of business, who toil early and late; ye weary women, whose nerves are on edge with care and undone work, the restoring gifts of God to his prophet are long naps and square meals.—*W. H. Davis.*

Elijah learned that his success was not to be measured by things that strike the senses. The hidden forces of life are by far the most powerful. No earthquake that ever tossed whole continents into chaos, no hurricane or cyclone that cut a swath of devastation through rich populations, has shown a tithe of the strength which is evinced each recurring year by the silent forces of spring. The storms beat on the surface of the earth and we exclaim, "How strongly the wind blows!" and we invent machines to measure its rapidity. But no man ever invented a machine to measure the strength of the unadvertised forces that causes the roots to swell and fill their delicate fibers with sap and nourish the great forces of vegetation.—*R. R. Doherty.*

Our Bible School

STUDIES IN THE LIFE OF CHRIST

Monday: (1) The Awful Doom. Matt. 9: 20-24. (2) The Teaching of the Temple. John 7: 10-24. (3) The Angry Debate. John 7: 25-36.

Tuesday: (1) The Living fountain. John 7: 37-39. (2) The Divided Opinions. John 7: 40-52. (3) The Father's Testimony. John 8: 12-30.

Wednesday: (1) The True Freedom. John 8: 31-36. (2) The Two Paternities. John 8: 37-47. (3) The Eternity of the Son. John 8: 48-59.

Thursday: The Blind man of Jerusalem. John 9: 1-41.

Friday: The return of Seventy. Luke 10: 17-24. (1) The Good Shepherd. John 10: 1-21. (3) The True Rest. Matt. 11: 28-30.

Saturday: (1) The Good Samaritan. Luke 10: 25-37. (2) The Two Sisters. Luke 10: 38-48. (3) The Wrathful Arraignment. Luke 11: 37-54.

Sunday: (1) The Rich Fool. Luke 12: 13-21. (2) The Summons to Watchfulness. Luke 12: 39-59.

SHORT SERMONS

Text: Be filled with the Spirit.—Eph. 5: 18.

What spirit? The Holy Spirit. We have already received the Spirit witnessing with our own spirit, and producing the consciousness of adoption into the family of God. Blessed experience! O, how glorious to look up into the face of God by faith, and say, "My Father!" But to us with this experience the command is, "Be filled with the Spirit."

Not to be filled with the Spirit is to have some place in the soul occupied by something else. There is danger here. To have some place in the soul where Jesus is subordinated, is, if persisted in, to ultimately drive him out altogether.

Be filled with the Holy Spirit, and all that is unholy will be cast out.

Be filled with the spirit of power, and strength will take the place of weakness; interest the place of indifference, and energy the place of weariness.

Be filled with the spirit of faith, and the difficulties that now discourage the soul will disappear or be wondrously overcome, and richer experiences will come with the larger service.

Be filled with the spirit of love, and all the other graces will be perfected.

Be increasingly filled with the Spirit. Have the "vessel" enlarged and filled daily. Grow, advance, "walk after the Spirit."

Be filled now. Do not wait for better conditions or more favorable opportunities. Now is God's time; make it yours, and find that—

Jesus takes up all the room
In a believing heart.

Text: The kingdom of heaven is like unto treasure hid in a field. Matt. 13: 44.

There is no treasure in all the world so rich and so precious as the salvation of Christ. He who finds it has found wealth greater than if he had come into possession of a mountain of gold. This parable represents one finding Christ by accident, as it were, without seeking for him. It was thus the woman of Samaria found him. She went to the well to draw water, and found the Messiah. Zaccheus is another example; he climbed the tree to see Jesus as he passed by, but he was not looking for him as a personal Savior. Paul was not seeking Christ when he found him, but instead was on an errand of persecution. It is often so in

these days. There are many who are suddenly brought face to face with Christ without any previous quest for him.—*Selected.*

Rev. Geo. Muller on Bible Reading

The Rev. Henry A. Stimson, D. D., gives us an interesting account of a familiar talk which the Rev. George Muller gave a company of ministers in Minneapolis during his visit to this country twenty years ago. He gave several plain injunctions which were of special importance to ministers, and he then enlarged upon them, one of which we here quote, because it will be of interest and profit to our readers:

"Feed your own soul." He made much of daily prayer, at length, especially in the morning, and urged much reading of the Scriptures. In connection with prayer he advocated "quietness," giving one's self time to calm the mind and free it from preoccupation. He pleaded for regular and continuous reading of the Bible in course; it throws light upon the connection; it secures variety; it reveals the thought of God in all its parts; it corrects erroneous views by bringing out the meaning of the whole. He read it thro four times a year. He said: "If you understand little of the Word of God you should read much, for the Spirit explains the Word by the Word; and if you enjoy the reading of the Word little, that is just the reason why you should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we delight to do so. It is a common temptation to make us give up the reading of the Word and prayer when our enjoyment is gone, while the truth is, in order to enjoy the Word we ought to continue to read it, and the way to obtain the spirit of prayer is to continue praying; for the less we read the Word of God the less we desire to read it, and the less we pray the less we desire to pray."

The Mission Field

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COURSE OF READING

First Year	Cloth	Paper
1. Crisis of Missions—(Pierson.)	\$1.06	29
2. Armenian Amphitheater.		09
3. Do Not Say.		09
4. Our Country.	51	25
5. Life of Sammy Morris.		10
Choice Extracts—(Meyer.)		05
		87

The books, together with other literature, such as circulars giving full particulars how and why to organize and read, description of books, etc., can be had by addressing Rev. C. F. Yoder, Warsaw, Ind. Circles should be organized in every congregation.

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